

- 11 -

DISLOYALTY
OF
LANGUAGE
Questioned and Censured.

OR,
A SERMON
Preached against the licen-
cious looseness of Scandalous
Tongues,

By Richd. Townsend B. D. one of His Ma-
jestic Chaplains, and Vicar of Saint
Nicholas Church in the Dell.

January 17. 1642.

Put them in mind to be subject to Principalities
and Powers, to obey Magistrates, to be ready
every good work, to speak evil of no Man.

Tit. 3. 1, 2.

B R I S T O L L.
Printed for Rich. Harsell, and are to be sold
by him in Bristol, 1643.

DISTRIBUTION

OF

LIVELIHOOD

OF THE COUNTRY

A READING

LESSON FOR CHILDREN

ON THE USES OF SCHOOLS

BY ONE OF

THE LEADERS OF THE
WORLD.

LESSON FOR CHILDREN

ONE OF THE LEADERS

OF THE WORLD.

THE LEADERS OF THE WORLD
ARE LEADERS OF THE WORLD.
THE LEADERS OF THE WORLD
ARE LEADERS OF THE WORLD.

THE LEADERS OF THE WORLD.

BRISTOL.

THE LEADERS OF THE WORLD ARE LEADERS OF THE WORLD.

ONE OF THE LEADERS OF THE WORLD.

To the Reader.

Christian Reader, give me
leave to acquaint thee concerning
this Sermon following,
that as it was necessary
discharge of duty that at
first drew it to the Pulpit,
so it is vehement im-
portunity that hath now
brought it to the Preffe;
of such feule Schisme
and Faction did our Pul-

pits ring of late, that I
was tedium to bear, grievous
vous to remember.

* January

15. 1642.

on the
words of
the Psal-
mist,

Psal. 94.

20.

a Act. 17.

16.

b Jer. 20.

9.

last there was brought
into the Pulpit such a
singular master-piece of
furious Sedition, that my
spirit was stirred up.

a I was weary with
forbearing and could
hold no longer, but too

c Si natus advantage of my next
negat, fa- Lecture-turn, which fol-
cic indi- lowed immediately there
gnatio ver- sum Qua- upon, not to answer the
lemcunque potest. In- arguments, (which in-
venial. Sa- deed were none,) but s
tyr. I.

Then

Show the iniquity of such
disloyal, such unchri-
stian invectives. The
Presse being now
brought to Bristol bath
given opportunity to
some, to presse me for
publishing these Notes,
with urgent importunity.

What will not impor-
tunity do? Lo, it bath
prevailed to make this
short discourse subject
to thy view, liable to
thy censure, yet intend-
ing both thine and the
publique peace. Compt-

^a Luk.
ii. 8.

nesse of stile and connoi-
tio[n] of words except
not; A trim curious dress
should have required either
longer time or him
bler abilities such as
it is be pleased favour-
ably to accept & candid-
ly to interpret. If here-
by any little profit may
accrue to thee upon the
perusal of it, I shall
abundantly be satisfied
for all the wrath and
displeasure that by many
was taken against me at
the bearing of it. It is
not

not to be expected, I
know, that all men should
have a minde to imbrace
the truth, but be thou,
good Christian Reader,
be thou satisfied, and
I am,

Thine in the Lord

Jesus Christ,

RICH. TOWGOOD.

I , hibiscus ad . os . som
blodl now illa tach , gow
gwardm i os . phuim a . acm
, adit ad tud . dhuw os .
reba ⁵ miss h
hia , hifrual wodi

Imprimatur
Flio. Bristol.

Java Chiffre

JAS. 22.

1643.

www.Tutor.com



Job. 34. 18. *The former part.*

Is it fit to say to a King, *January*
17. 1642.

Thou art wicked?

For the choice of this Text, and forbearing at present my ordinary Theam, I shall not need to use any Preface, the motive will shew it self in our future discourse. The words now read unto you, were spoken by Elihu unto Job, the occasion thus, Job being somewhat hardly charged by his friends for an Hypocrite, because so sorely afflicted, doth stand so much upon his own justification, that he doth speak sometimes unadvisedly

B ly

Disloyalty of Language

ly with his lipps, which was no apprehended by the hearers if *Job* had said, That his punishment was without desert of sin or transgression by him committed. Hereupon *Elihu* in this Chapter, takes up the Buckle against *Job*, and undertakes to maintain and defend the Justice of God. Peruse the Chapter and ye shall easily perceive this to be the drift and scope thereof. Among other expressions to convince *Job*, *Elihu* here useth this argument, *a minore*, &c. verse 19. *Is it fit to say to a King, thou art wicked? and to Princes, yee are ungodly? How much lesse to him that accepteth not the persons of Princes, nor regardeth the rich more than the poor?* which is, as if he should have said, It is not fit to tax an earthly King, and to say to him, Thou art wicked, though he be so, and therefore much more.

is more unfit it must needs be to accuse God wrongfully, who is higher then all Kings. The antecedent of this Argument is contained in verse 18. the former part whereof I have now proposed unto you; *Is it fit, &c.* It is delivered by way of Question; but to make it Argumentative, it must be reduced into a Proposition. Now ye shall observe, That negative Questions are to be reduced into affirmative Propositions, and affirmative Questions, that is, such as have no negation in them, into negative Propositions; As for instance *Nebem.*

h. 26. Did not Salomon King of Israel sin by these things? that is, did sin by these things: So I say if h. 9. Art thou not it that hath cast fit to hab, and wounded the Dragon? o sa that is, thou art it; And Luke 17. oug. Were there not ten cleansed? nuc that is, there were ten, &c. the mon

Dishonesty of Language.

Question in all these places being negative, but the Proposition, is obvious to every common capacity, affirmative: So again you shall see on the other side, Ezek. 13. *He that is a Robber, a shedder of blood, &c. shall he live?* that is, he shall not live, & so it is expounded in the same place. Again, I 58. 5. *Is it such a fast that I have chosen?* that is, it is not such a Fast, &c. The questions here being affirmative without a negation, but every eye sees, such as ought to be reduced into negative Propositions. And indeed such negative Propositions are uttered by way of Question, because Interrogations do more vehemently deny. Thus, I say, It is generally throughout the whole Scripture. This Question though in the Text being affirmative, is to be reduced into a negative Proposition, *is it fit, &c.* that

Questioned and Censured.

5

it is not fit. Thus then ye have the sence of this Scripture. As for dividing it into parts, I forbear, as unnecessary to our purpose, There is one main thing in the Text, and that onely I shall commend unto you, and it is this, being, ye see, the very sence of the Text, namely,

To speak bitterly and reproachfully of supream Authority, it is a very unfit, unwarrantable, and unlawfull thing.

The words in the Originall are something defective, but that this is the sence, and that some such word, as *fit*, or *lawful*, or the like, is to be understood & supplyed, is acknowledged not onely by our Translatours, but also by Beza in his Paraphrase on this Book, thus rendring the words, *Num dicere Regi fas fuerit?* and so Lavater in his Commentary on the place; *An dicere licet Regi? is it lawfull to say to a King?* Mercerius, a man very

Disloyalty of Language

learned and skilfull in the Hebrew tongue doth imitate the concisenesse of the Originall in this place with this Latine expression, *An dicendum est Regi?* which thus in English we may follow, *May it be said to a King?* Saint August. in his Annotations on Job doth paraphrase it thus, *Impius est, qui dicit Regi, Injustè agis.* *wicked is he that saith to a King,* *Thou doest wickedly.* The other part of the Text, *thou art wicked*, in the Originall, is *Belial*, that is, a lewd, ungracious and dissolute person; Some derive the word from *Beli* and *gnol*, and so it signifies a man that lives as though there were no law either of God or Man to be guided by; some derive it from *beli* and *iagnal*, and so it signifies a man of no worth, one that is good for nothing: Bitternesse and reproach there is in either, and this is that which here is said to be Unwarrantable and Unlawfull.

Now

Now to make this clear and evident, you have a most plain & peremptory precept Ex. 22. 28. *Thou shalt not revile the Gods, nor curse the Ruler of thy people.* By Gods, as all men know and is expounded in the latter part of that verse, are meant the Princes or Rulers of the people ; and when it is said, *Thou shalt not curse them,* the sense is, Thou shalt not speak evill or dishonourably of them. It is said 2 Sam. 16. 5. &c. that *Shimei cursed David*, and there it is expounded what is meant by cursing. Thus said Shimei when he cursed, *Come out, come out thou bloody man, and thou man of Belial, the Lord hath returned upon thee all the blood of the house of Saul*, &c. so, to curse in the Scripture phrase, is to speak reproachfully and disgracefully ; and this is the sin which in that place of Exodus is forbidden.

Suitable

Suitable hereunto is that charge

* *Never given by the Preacher, Eccles. 10. bis eleues, 20. Curse not the King, no not in extenues, thy thought. Curse not, that is, * ne deprimas, vertis eleues, &c. do not with thyne leviter words lighten his esteem, exte-
loquaris ut nuate or depresso it, speak not de re abje- slightingly of him as if he were cta. Lorin: of no worth. This, saith tho-*

in Locum. Preacher, thou mayst not do, no,

* *Lex in u-
niversum
vetat, ne
Principi-
quis male-
dicat. Hu-
jus autem
loci circum-
stantia nos
eo ducit ut
ne de Rege
quidem in-
justo, & stulte regnum procuranti ex subditi-
quispiam maledicat. Cartw.in Locum.*

urge their King, no, though he be un-
to you, and do but weakly govern
in his Kingdom. Thus far he: And
now if ye look upon the coherence of
thy the Text with the foregoing ver-
tecles, ye shall easily perceive the
not-truth hereof. For Eccl. 10. 16.
ere Salomon shews the misery of a
the Land under a bad and vicious
no, Goverour, Wro to thee; O Land,
ow when thy King is a child, (that is,
tomorrowis, not late, not in yeers, but
mean-manners) and thy Printes eas in
ight the morning; that is, are given to
e in riot and untimely feafting instead
w of of hearing and debating matters
name of State, This misery of a Land
ll of (after a short touch of the con-
and truly happiness under a gracious
tha King, infected ver. 17.) This mi-
sy of a Land is amplified, first,
l by the effect, which is ruine of
the Kingdom, ver. 18. set down
by comparison with an edifice or
building, which if it be neglected,
then ^{as} quickly.

quickly goes to ruine. By misrule
fleasfullesse the building down
eth, &c. and then by the causes
which are prodigality in expen
sive feasts and delights for mem
ment, and oppression of the Sub
jects in exacting money to pro
cure and maintain all this, ver. 19.
and yet for all that, it followes
ver. 20. Curse not the King, that
is, speak not reproachfully or dis
honourably of him, no, not in
thy thought. Thus are these ver
ses all along expounded both by
Mr. Cartwright, and Mr. Pembill,
only they differ a little in their
exposition of the latter part of the
19. verse. And thus ye have the
Precept clear, or the Prohibition
if ye will, forbidding this sinne.
Now see Saint Pauls Practice
this behalfe, and therewith
judgement likewise, touching
this Point. Look into the Book
of the Acts of the Apostles.

chap. 25. l. 3. theroye shall finde
Saint Paul pleading his cause
before Ananias the High Priest.
How wicked Wretch he was, a very
enemy of Jesus Christ, one who
should not with Patience heare
the word of an Apostle so much as speak
it. In the word of a good conscience,
owm presently he commanded
thee that stood by, to smite him
in the mouth; and yet Saint Paul,
when in his passion he had over-
valued himself (as the best of the
holy ones are not without their
weakneses and infirmities) and had
smalle him, reproachfully,
of thine will, being thereof admis-
tred by the standersby, with a
certaine then Gide High Priest, he
immoderately cryes Peccavi, saying, I
ceaseth not, Brasbren, that he was the
High Priest; as if he should have
himselfe, I confess my Passion did
soo overbear me, I did not consider
with whom I speake, and I acknow-
ledge,

ledge, the Word of God teacheth me otherwise; for it is written, *Thou shalt not speak evil of the ruler of thy People.* The place aimeth at, when he saith, *as unto me,* his that in England, for mentioned; and here, by the way, you may take notice, that that which is there called cursing, is here called *evil speaking.* See St. Paul's Practice, you see his judgment. He will not allow him to speak one evil word to Ruler, no though he be never so bad, and that because of the Commandment of God. *I have*
ye have anything more plain? And yet thereunto Reasons might be added, if need were.
 For first, consider him in reference to God; (The Ruler speaketh of the Supreme Ruler.) Consider him, I say, with reverence to God, and he is God's Image; he is the minister of God.

and the poppet that he, art ordained
of God, Rom. 13. 1. & 4. they bear
Gods name, they sit on his
throne, his name they bear, for
so them it is spoken, I have said
unto you Gods, Psal. 82. 6. And on
his throne they sit, for so it is
said, Solomon sat on the throne of
the Lord as King, in stead of David
his Father, 1 Chron. 29. 23. And
certaine be lawfull them to speake
bitterly, or reproachfully of
them whom the Lord hath thus
exalted? Surely this verry thing is
couched in the Precept foremen-
tioned, Act. 10. 38. They shall
not curse the gods; this being
intimated as a reason why they
may not be evill spoken of,
because they are exalted because
they bear his name, and sit on
his throne, and are bloud worthy.
Secondly, consider him with
reference to us, who is our Father.
which is plaine, & the signification
is good.

whereof is, my Father, the King) was a title commonly given to the Kings of *Palestine*, but may fitly indeed belong to all Kings. For who knows not, that understands his Catechisme, that the fifth Commandement in requiring us to honour our father, doth instruct us in our duty, as well toward our Prince that is over us, as toward our naturall Father that did beget us? and this is the title that the Scripture gives unto Kings and Queens; They are *myng Fathers*, and *myng Mothers*. Isa. 49. 23. Now as he in this Poet spake of a naturall Sonne, and his raigne towards a naturall Father, so may we say in this behalfe of *William* floure, paradesmis *Confederatiuncula* with whom should we bear, if not with our Father? Looke on the carriage of *husbans* towards King *Saint* his Father. L. Sam. 20. 20. 24. though

* Terent.
Heauton.
Act. I.
Scen. 2.

though his Father called him *Rebell,** *perverse Rebelle,* nay, *Son of* * See the *perverse Rebellion;* that is, one Marg. of wholly given to rebell against our new him; and therupon also cast a Translat. Javelin at him, yet ye shall not : Sam. 20. finde one evill word replyed by 30.

Jonathan. Nay, and that all the world may know that *Jonathan* continued in his duty and allegiance toward *Saul,* notwithstanding all the harsh and cruell dealing of King *Saul* shewed towards him, it is recorded by the *Holy Ghost,* at the death of them both, that *Saul and Jonathan were lovely and pleasant in their Lives, and in their Death they were not divided.*

Nothing could put *Jonathan* from his Duty and Faithfulness to a Father, 2 Sam. l. 23. In a word what shall become of him, that will speak evill of a Father; the Wiseman shewes, *The eye that mocketh his Father, &c. The Ravens*
gun
of

of the valley shall pick it out, and the
young Eagles shall eat it; Pro. 30. 11.
the Thirdly, and lastly, Con-
sider the mischief that will fol-
low, if Sovereign authority be
once made void. *Minister of the
regni*, said Rabbi Hananah, *is in
alium vivum, minor ave.* Let the
fear of authority be daid aside,
which must needs be when it is
made void; and confusion suddenly
must be expected. It is worth
your noting that you read Exod. 17.
v. 4. *The Lord magnified Joshua in the
sight of all Israel*; and they feared
him. The wise God knows, that
authority the more it is honou-
red, the more also it is loved and
reverenced by the people; and
therefore did he magnifie Joshua
in the sight of all Israel, and the
people was answerable, they feared
him indeed. To this like pur-
pose ye finde, that after Saul had
committed that great sin in spe-
ring

* Drus.
Apophth.
lib. I.

ring among the King of the Amalekites and the cattle, and had therefore sharply been reproved by Samuel the Prophet, Saul at length making some confession of his sin, and desiring the Prophet to go with him to worship the Lord, though Samuel at the first refused, saying, I will not return with them, for thou hast rejected the word of the Lord, and the Lord hath rejected thee, &c. yet upon a second request, when Samuel smiteth him, yet honour me now, I beseech thee, before the Elders of my people, and before Israel; Samuel now for the common peace and publick good, and to prevent the dangerous mischief that might ensue, if Sovereign authority, by such a man as he was, should seem in any measure to be slighted or dis-regarded, he doth yield to the Kings desire to honour him before the people, and turned

D again

again after Saul, I Sam. 13. 23, 24, and
130. 3. 1. 130. 3. 1.

Well then, these premisses con-
sidered, that is, the charge and
Commandement of God made
then once given, Saint Paul by
judgment in the point, and princi-
plice answerable, with these rea-
sons out of Scripture thus mani-
fested, we may well infer this
conclusion; surely, It is not fit to
say to a King, thou art wicked; or if
you will give me leave, from

* In his
Comment
on the
Text.

*S. Hierom dicit Regi suo, bre. 5. A wise man
also doth and one that is well in his wits, not
count it a

kinde of madnesse. Simplex praeceptum adi-
cat audientes, ne ira & furore superas in ma-
ledictione Regum & Princeps. & pro rumpamus, Hieronym. in Ecclesi. 10.
20.

* Larivare a judicious and pious
expositour, to borrow a few
words, thus we may expresse in
sapiens & mentis companione faciliter

Regi dico, tu es unius spiritus cum aliis
Regibus, et non poteris deponere regnum
tuum, nisi per mortem.

not easily utter bitter; and reproachful speeches concerning his King, or the Lords anointed.

First then, to apply it, this may concern us of the Clergy, nor to bring such maledictions with us into the Pulpit; such evil speeches concerning Supreme Authority, neither directly nor indirectly, *An angly person*, saith Solomon, winketh with his eyes, he speaketh with his feet, he teacheth with his fingers. Proverbs, 13:10, that is, by very nods and signes, few he will make the bitterness of his mind understood; but much more powerfull are his words, though they be but even indirect Glances. Oh how many young Divines have we, (I will not say Prodigies, Quare non, &c.) * Cicerone, censore.

how many young Divines have we in these dayes, that choose for the Pulpit such Theams, and frame for their Auditory such

discourses as to themselves several
most choice Pictures, and power-
full Engines, to infall into the
Subjects hearts (though sometimes
covertly and indirectly) and
will thoughts, concerning the sa-
cred Person of their dread Sov-
raign? surely, there is in no
proachfull words a degree of

* Marth.
5. 21, 22.
Their
Tongues
are
swords,
&c. Psal.
64. 3.

* Optat.
Milevius.
lib. 3.

* Murther, in taking away the so
good name, and what a fearful
thing is it to murther a King? But
sides God and the King usually go
together in Scripture, both in the
honour that is due, and in the
wrong that is done to them; and the
Duties certainly are conjoined
from God, Honour the King, &c. Psal.
2. 12. and the sins surely go no
far assunder. * Super Imperatorum
non est nisi sub Deo qui fecit super
potestem. He that shall presume
so high as to speak evil of God
mis-creant, hath but one step
higher to reach God himself. The
charge

charge was falsely layd indeed against Nahash, but the manner of the charge shewes what their opinion was, that to blaspheme God and the King go hand in hand, 1 Kings 21. 10. They that were in Supream authority, it cannot be denied, but ^{* interdum non} *trahunt vitiis behavioris*, they have sometimes their errours, and full shose not little ones; but what distinction? *zum ex officio et consilium* *pro summa causa*, though it be so, yet we may not publish nor divulge them. It hath been alwayes esteemed an unwarriable course, before the people to make Promulgation of the Prince's miscarriage. If it be but a private man, whose errors are knowne to thee, Our Saviour bidde thee tell him his faults before thyself and him alone. *Matt. 18. 14.* and how much more unjustifiable is it then in a Popular audience to do.

* *Lavunt
in hunc
Locum.*

Dishonesty of Language

* Wolph.
in 2 King.
12. 7. fol.
291.
Tigur: ex-
cus. per.
Christoph.
Froebom.
Anno
1566.
* Scholia
Phil: Mel-
lanct: in
Coloss. cap.
2. propefi-
nem. ex-
tant Phil:
Mel: &
Scholia in
Epist: ad
Coloss. &
enarratio
Epist: ad
Col.

luminate the doings of a Prince
De peccatis Principum apud plebem
conqueri, est seditionum Semina ju-
cere, saith * Wolphius a Learned
Divine, and Civilian both. To
complain unto the People of the
Princes errors, is nothing else
but to sow the seeds of sedition.

And Melancthon, that fa-
mous and Learned Divine, that
was so great an assistant unto
Luther in the Reformation, doth
within the compass of two or
three pages in *Orationis*, no less than
three severall times, speaking of
the Magistrate, declare his judge-
ment in this behalf: * *Non quidam*
pars est honoris, errata cum nosse
Patientia regna, sed filii Noe man-
jores matu regobant Patrem. taking
little part of honour (saith he,
speaking of the honest dis-
Magistrates) to cover their errours
by our Patience, as the elder Son
of Noah did hide their Father
naked.

nakednesse, and again a little after,

* Nihil est vulgarius quam de Ma- * Nihil est
gistratis quesi, &c. Nothing is vulgarius
more common, then to complain of quam de
Magistrates; the Benefits we receive Magis-
try them, no man doth consider their tibus queri,
vices all Men behold; one Man beneficia
accuseth their negligence, another que per illos
their cruelty, even as Absalom did accipimus
calumniate his Father. At c:nsmodi nemo intel-
Querelas prohibet Scriptura, cum ligis, vitia
inquit, Principi populi tu non male- omnes vi-
ledest. But such complaints, saith denc, alias
he, the Scripture doth forbid, when negligenti-
it saith, thou shals not curse the Ru- am, alias
ler of thy People. And yet again a savitiam
little after, neque vera est voluntas accusat,
Deinde criminatione aut seditionibus quemad-
coram vitia emendentur; It is not modum ca-
the will of God that either by crimi- lumbiaba-
nation, or sedition, we shoud go tur Patrem
nrau to amend their errorrs; thus Absolon.
hcc And if this be a course univer- ibid.
sally unwarrantable, how much
fesse fit is it for Ministers and
dispensers

dispensers of the word of God; their Duty is to be Messengers of Peace, to be Ambassadors for Christ the Prince of Peace to lead People on, in the way of Peace, and as for those that shall do otherwise, the Apostle Saint Jude doth reckon them but Seducers and false Teachers, and doth stigmatize them with this infamy, that they, who despise dominion, and speak evil of Dignities, are *foolish dreamers*, that is, are deluded with dreams as they that nocturnally defile the flesh. Jude 8. And how heinous a sin this is, the Apostle there sheweth by the example of Michael the Archangel, who durst not bring a railing accusation, no, nor against the Devil himself; if an Angel, an Archangel durst not bring bitter and reviling words so much as against the Devil; judge ye, whether it be a trivial trans-

grelion for a subject to be guilty
of such a sin against his dread
Soveraign.

Why, but is it not the duty of
Ministers to reprove even the
greatest for their offences? True
it is; so the reproof be a reproof
indeed, and not a reproach. A
reproof indeed that is to be ac-
counted, which is given to the
face of any man in his own pre-
sence, when the sin is discovered,
and the wrath of God due there-
unto manifested. And thus (yet
still rememb'ring their superemi-
nency, with hittible * obsecra- * *Qui li-*
tions, rather then bitter repre- *bere cum*
hensions) we have warrant to *Rege collo-*
deal even with Kings, when *qui vult,*
verbis uti oportet. Plutarch Apophth: and *N*as-
than came to David with a Parable. *Nec Re-*
gia sumus dignitatis immemores, saith Fulger-
tius, writing ad Regem Trajimundum, lib. 1.
non procul ab initio.

thereunto called. So did *Elijah* deal with *Ahab*. 1 King. 18, 18 and 21, 20. So did *Azariah* the Priest with King *Uzziah*, it pertaineth not to thee, &c. 2 Chr. 26, 18. and *John the Baptist* with *Herod*. It is not lawfull for thee to have thy Brothers wife, Mark. 6, 18. And if the Preachers at the Court do any way fail, as occasion shall require, to do their duty in this Behalf, they must expect to give an account thereof unto Almighty *God*. But in the Kings absence unto his Subjects, behind his back, as the saying is, to speak ~~so~~ evill of him, this cannot go for reproof, this can neither inform him, nor reform him, nor any way tend to his amendment, but ~~the~~ is a meer reproach and calumnia ~~to~~ tion. Give me a Prophet, that may example of one Prophet, that did ever before the people reprehend the errours of a Magistrate in or

the Magistrates absence, but one-
ly so far as the people were in-
volved in those errors, and be-
came guilty by obeying their sin-
full commands. Thus the Pro-
phet *Micha*, cap. 6. when he saith,
ver. 18. * *The statutes of Omri are*
kept, doth not so much blame the
Prince for making those Statutes,
as the People for keeping of
Bethel him; But give me a Prophet
that ever did to the people de-
claim of the errors of his Sov-
ereign, as they were simply his
own errors, I will give you a
Son of Belial that did so, that is, a
Abstalon, who slandered his Fa-
ther, and spoke evill of his Go-
vernment in his Fathers absence;
but there is no man deputed of the King
to hear thee, said he, 2 Sam. 16. 3.
thou say, I will give you a Prophet (God be
dianed) a Propheteesse that did so thanked
me too; but whether they did well, an *Omri* to
know whether it be safe to tread in
their stepps, judge yee. *Miriam* ver us.

* A Scrip-
ture much
insisted on
to coun-
terance dis-
obedi-
ence;
though
the Pro-
phet doth
not re-
prove
them for
passive o-
bedience;
neither
have we
(God be
dianed) a
Propheteesse
that did so
thanked
me too;

and Aaron though otherwise the
Saints of the Lord, yet out of too bold
great an opinion of themselves, the
one time they fell into this dan-
gerous sin of Sedition; Then they
spake against Moses the chief Magis-
trate, Numb. 12. 1 * And they sa-
id, that is, so the people then said,
said, hath the Lord indeed spaken that
only by Moses? ibid. vers. 2, Moses
his faulke was, he had married an Ethio-
pian woman, ibid. vers. 1, that
is, one of another religion,
Gentilism at least may be counted Religion, and so powerfu-
l she was with Moses her husband of
that she was some hinderance unto
to him in the Worship of God
and exercise of Religion, for till
necessity brought her to it, she
would not suffer her husband
according to the Ordinance of
God, to Circumcise his child; and
when unavoidable necessity had
wrung from her a consent there-
unto, yet it was not without

great deal of bitterness, surely a
cloudy Husband art thou to me, this
be said because of the Circumcision,
Exod. 4, 24, 25, 26. This was
the fault that they took occasion
to reprehend in Moses, and they
shake against him, the Text saith,
because of the Ethiopian woman, in
that Numb. 13. 1, but see how
sharply they are reprehended by
the Almighty for this seditious
carriage of theirs, wherefore more
are not afraid to speak against my
servant Moses; ibid. vers. 8. and
it is added, vers. 9. that the anger
of the Lord was kindled against
them, yea so kindled that he with-
drew his presence, and the very
cloud departed from of the Taber-
nacle, and all this was done with-
out any complain of Moses, nay,
so sorely was the Lord offended,

*q102 A *
zans 2121
-0111 AW

or belude
seplib
-osq qd

* Upon
the Sediti-
on of a
few, the
Taberna-
cle and whole Assemblie are deprived of
the glorious presence of God.

Dishonesty of Language

that Miriam who seems to have been chief in the transgression (for though she were but the sister, yet she is mentioned in the first place, and set before Aaron the brother, *ibid. verf. 1.*) did say, for this offence is smitten with leprosy, and though Moses himself did most earnestly make intercession unto the Lord for her, yet could he not wholly take off the punishment; for seven dayes at least she must endure the leprosy, and be shut out of the camp, *ibid. verf. 10-15.* Let them that like the reward, if they plainly think good, follow the example.

True indeed, ye shall find by sometimes how the Saints, especially in the Psalms, do complainfully and make their moan unto the Almighty God, concerning the tyranny of ungodly Rulers, as finding * *Psal. 2. 2.* The Kings of the Earth set themselves, and the Rulers take no counsel

* A Scripture that was likewise abused to disquiet thy people, though the Psalmist there speaks not of his own Sovereign.

counsell together against the Lord,
and against his Anointed; and

* Shall the throne of iniquity have
any fellowship with thee; which
frameth mischief by a Law? *Psal.* 94. 20. Many other places might
be mentioned of the like nature, words
but generally ye shall observe, gave occa-
those complaints were made to sion to
God, not to the People. *David* this Ser-
that goes by common repute for mon.

ver the Authour of the Book of
psalms, and was indeed the Au-
thour of the greatest part of them,
Let though in many places he com-
plains unto the Lord of *Saul's*
cruell dealing with him yet there-
by to dishonour, and vilifie King
saul before his subjects; this sure-
ly was far from him; for look
th into the story, in the first Book
of *Samuel*; and there ye shall not
as finde so much as one evill word
uttered by *David* concerning *saul*,
no not to his own dearest friends
and

and nearest allies. When Abishai, his Sisters Son, would needs persuade him to make use of the opportunity offered, and to dispatch King Saul out of the way, the worst word that David uttered against him, was, *the Lords Anointed*. The Lord forbid, that I should stretch forth my hand against the Lords Anointed. And as for the Psalms, wherein he makes his moan to the Almighty, we may probably conceive, that he came not abroad to publike violence till after Sauls death; for so it is evident of some other parts of Scripture, that it came not abroad presently so soon as it was pened, as is easie to be collected out of Prov. 25.1. There you read of Proverbs of Salomon, that were copied out by the men of Hezekiah; between Salomon and Hezekiah, there passed 270. yeare, and all this while some of Salomon

the purer and holier side may
now stand. And David's system he
had purged from his ministry as well
as from the Church of Jerusalem?—
Then, finding himself still upon
the same ground, he said, "O King,
and we would take him before the
Court; As Pilate had before sent
him to Herod, in the mean time, for trial
of him, and he had sent him back to Herod,
because he knew not where he was born;
and Herod sent him to Pilate; so now
will I send you him also; that you may know
the truth concerning him." Then Pilate
said unto the Jews, "I find no fault
in this man; therefore I will let him go." But
the chief priests and elders, because
he spake these things, and rebuked the
chief priests and elders, were indignant
against him; and they were full of
malice against him, and began to
speak evil of him to Pilate, saying, "This
man drives us out of your land; and
desires the death of his people; and those who
are by their hands might be mur-

cherhds ptochisng trishall rogi
 skim wth his elder daughter and
 wife, which yet nevrytyme he
 had no purfle ducres to per-
 form; altho Gilford had a few
 trayl @ Ruland Oast, and at the
 leffenden scuinfode; and five
 the fiftie fiftieth the capfe
 the tyme he had no gryne ho
 gherdles Comyngham upon
 ffrivach did obey his fioys on
 meadowes and vineyards, ne
 zida prie in istab fomold the
 nobilitie before heyd, fforid
 still alermytys and Klynges
 shynys fengd no beward over the
 fumis. Janibz consulted the
 Winchidis, and midys other
 Incidet was he guilty of, for
 evill spynnes as up to this tyme
 enclis membra por wth the Eng-
 lishmen, and yet got with fome
 talkes in that Epitaphie Et
 call Elegie, David deth not
 much as touchyng any one

which they daily dwelt in noise of
the good things that were in
the world, and were thereby hap-
py. So they enjoyed abundance,
and upon the due entrance of
the King, and their king, and
the beauty of Israel is slain, 2 Sam. viii.
For upon this glorious title being given
with *Saul* bidden be King, i
it was, the beauty of Israel,
for this he pronounced before
of his valour, and other services,
the funeral of Saul retained not
the King, ch. viii. ver. 12; 23; and
strength he cometh who
mines the people living in
his Government; yet again
of Israel, except even Saul who
was in Quarrel with other
men, who puts on armaments of
those whom apparently he used to
overlook; and all did him hate,
and murder him; though he got few
and undevoted hand-maisters from
M and others David yea ne,

whose language he knoweth from whence all the
people let transpeare of their Soverain
raigning, the birth of his country,
commande unto him, and his
trustes proprieies becomes no people
Let us judge him for our pa-
ternall Country, and let us all
live in和睦 with that unhappy

difference betweene
Majesty and the Parliament
abashedly tremble to think on
only my Prayers are, that the
Most High God, the God of
Peace, who maketh Warre
cease, when he pleaseth, in all the
worldy would of his great mercie
 finde out some Reconciliation
and cause this unnessefull Warre
cease, and settle once againe
in our borders; but this we
obserue in the language of the
Honourable House, they
sparing of His Majesties charme
my particular men of the
diction They charge His Majes-

*So it was
then ac-
counted
among us.

ties evill Comfollowers; they fel-
low ascend so high as to touch
the Heavens; but when they descend
they doe verye malice. * This
was the cause whereof difference was spok-
ken between them which goes on not to
for the whole representative. Now justifie the
Kingdom of the Kingdom, and one one, but
the publicke private man? and privite to con-
fess his sinnes before his friends vince the
malice of the other.

much as to open thy lips; saith
the knyght on St. Iude. Now, now, and
now was wont to be of some e-
re among us; and therefore
that of Saint Iude foremen,
which ever be remembred by us,
sham for Seducers and false-
teachers by the Holy Ghost they
all citterned, that despite Do-
ctrine and speake evill of Digni-
tates, that is, of the persons of
those that are in authority, as by
the influence of Michael and the
Devill. In the next verse there

most plainly. And when
Why, but did not the Prophets speak concerning him only
King Zedekiah, when he was in
Jaith, & prophesied against the
of Israel, Ezech. 11. 29. the King
being in Jaith, and the Prophet
far enough from him, even in
Babylon? and were not our Pre-
vious words of the like manner
concerning Herod, & so and tell them
Pom. &c. Luke. 13. 32.

Before ye receive a reply and
swear hereunto, thin Know, that
when we meet with a doubtful
place of Scripture, that seemeth
contradict a plain Text, or a few
doubtfull places, that seeme to
contradict a cloud of evidencie
witnesses, the doubtfull places
are by Exposition and inter-
pretation seriously pondered
on, to be reduced to the sense of
the plain Text, not the plain Pro-
cepts, to the doubtfull places, so
that

that, no adoption arising either from
Scripture now mentioned
or any other, but even besides these,
which I have shewn it may be a
good ground to say, every un-
derstanding is safe to be ear-
ed). Now let us consider what warrant us
of transgressing these Rules, which
interfering Magistrate, the oal-
ways so evidently mixed with so plain-
ly the scuribed thence; And this
may suffice for an answer in general
and particularly more particularly
as each of these Scripture, and all those
for the first, 'tis true, the prophet did thus sharply
rebuke the King, and that also
when he was far absent from the
King, but I answer,

That the sharpness of the
prophet, the prophet did in-
deed with an extraordinary
sharpness, with every Minister
what he did so as reprove the
King because of the Kings
extra-

* He was not then the supreme Magistrate, but a Rebell against his Sovereign and had broken his oath of Allegiance, Ezek. 17. 15, 16, 18.

* Jer. 39.
3.

if he had delivered it in presence before the King.

To the second, concerning that of our Saviour to Herod, & likewise answer, upon our author

I. The Pharisees came to our Saviour like Foxes, and abused Herods name, (as the Kings name is sometimes falsely pretended) get them out, say they, And depart hence, for Herod will kill thee, Luk. 13.13.1. this was a mere forgery of theirs, for Herod had no such purpose, he being glad, as is mentioned afterward, that he had an opportunity to see our Saviour, whereof he had had a desire a long season, Luk. 23.8, and therefore it is conceived by Theophylact and Eusebius, that this occasion directed his Speech to the Pharisees here present, not to Herod; and that so much the rather, because

Diffinity of Language.

the words in the Original and so

² οὐαὶ τοῖς τούτοις, this Form
arriveth in the singular number
dost seem to point at Herod,

but the Pronoun Demosthenes
gives, this, doth seem to point no
at those Pharisees there present
as if he should have

said, give tell your own foxlike
hearts, &c. John 20. 21. no

Sh. 2. Grant it be wicked to
Herod; yet who of us may dare
to take that upon him which
our Saviour might; or who
among us can know the hearts of
Kings, as our Saviour did? then
is not warrantable for us, in
our toward inferiors, always to
go imitate our Saviours expre
sions, this is lawfull for us in
the course of our Ministry the
easy way of any particular man of

* Joh. 6.

70.

* Matth.

23. 33.

the Devil's or to call upon
a particular company of people
sons, sermons, and generations of
etc.

of Vipont if not to inferiours, and all
much lesse may we think his
example will warrant us to-
wards our superiours.

And therefore seeing there is
nothing to justify us, and so many
things to condemn us, if we
walk in this unwarrant-
able way, let us hereby be ad-
monished for Conscience sake, as before
we forbear all such invectives,
for it is not fit to say to a King,

As it serves to lesson us of the
Ecclesiasticall, so the people also from
ignorance may take notice of their
duty too, and that in two re-
spects, namely

First, that they take a delight
in hearing such things, as tend to
the vilifying and dishonouring
of sacred Majesty. A strange
corruption there is in our na-
ture, we are all willing to hear
of other mens duties rather than

* He that our own; and * nothing doth goeth about to please better in these dayes than to perswade bitter invectives against miscarriages of Authority, and I will shew you some reason for wht tude that I say,

they are not so well governed as they ought to be, shall never want attentive and favourable hearers.

Hooker.

Eccles.

Polit. lib. I.

the very first words.

1. The great concourse and flocking to such Preachers from whom such discourses are expected.

2. The diligent attention given to them; while Christian Duties are Preached, that tend to salvation of Souls; how some willingly give themselves to sleep; how do others the female sex especially, play with their Children? but there be some bitter discourses against Sovereign Authority, how do they shake off Drowsiness? not suffer their Children to Quap; and lift with all the best attention that possibly they can afford?

The applause that is given after such a discourse hath been heard: An excellent man, an admirable Sermon, sweet matter, wuld we might have more of it; it was but too short, &c. 1008 this sign here

I cannot here but remember that of *Seneca, *Sunt ulcera quæ damp quo nocitura manus appetant.* Some kind of itching ulcers there are that love to be rubb'd, when yet by the rubbing the disease is increased. Such an itching ulcer there is in the ear of many hearers of this kind, they love to hear of the failings of superiour powers, and the more they hear, the worse they are; the more doth disloyalty and forgetfulness of duty creep into their hearts. But, Beloved, let me put you in minde of that of our Saviour. Mark. 4. 24. Take heed what ye hear, and Luk 8.18. Take heed

* De Tran-
quill. anim.
cap. 2.

how ye hear. First, be not desirous to hear that which is not fit to be spoken, take heed what ye hear; or if unexpectedly ye do hear such things, yet hear it not with delight, Take heed how ye hear; ye shall give an account of your hearing, both *what*, and *how* ye have heard. This ye know, that he who receives an evill report against his Brother, his Equal, is not fitly qualified to be reckoned among^{the} the Citizens of *Rom.* Psal. 15. 1. 3. how much lesse he that receives a re-

* Detra-
here, aut
detrahens.
tem audire,
quid horum
damnabi-
lius sit, non
facile dixerim.
Ber. nard. de
Considerat.
lib. 2. prope
finem.

proach against his Superior, his Sovereign; and therefore stop your ears, take no delight in hearing such concumelies against Authority, and surely, this will be one means to further Peace. It is to be feared in this great difference there are fomenters on both sides; There may be such on the Kings side, and how they

are

are censured; that stir up the Kings of the earth to war, ye may see, Revel. 18. 13. unclean spirits like unto Frogs. Spirits, because by Profession, spirituall, unclean, Because of their unwarrantable Practices; like Frogs, because of their clamorous Loquacity; such I say, there may be on the Kings side, and it is too evident there are those that stir up the People on the other side, and why they may not receive the same sentence I know not; but this I am sure of, the withdrawing the Estate from such Preachers, is the way to make contention cease, Take away the sword and the fire goeth out, Prov. 28. 28.

Well, this is the first thing concerning the people, that they take no delight in hearing such discourses.

The second is, that they take no liberty to vent concerning the King,

King, evill and dishonourable speeches themselves. The argument in this case holds good also, he that backbiteth his equall, shall be no Citizen of Zion. *Psal. 15.* how much less he that backbiteth or speaketh evill of his Prince? A strange pronesse there is in our corrupt nature, if we concive our selves a little wronged; or that we can not obtain things according to the our minde, presently to let loose our tongues even against our betters, and not to spare. Supream Authority it self; nay, too ready hereunto some be, though there be no cause given them; such a bold one was *Simeon*, who railed so bitterly on King David, Come out, come out, thou Bloody man, and thou traitor of Belial. *1 Sam. 16. 7.* David how had done no wrong to him, onely that he took advantage of the times, David which then did favour every one, one that

that was Davids Enemy, and
some wrong he conceived had
been done by David to his Cousin
King Saul; but mark what be-
of same of this man that so inveigh-
ed against the King: David
indeed pardoned him, 2 Sam. 19.
23. but by the just hand and Prov-
vidence of God he was brought to
a Malfactioners end, 1 Kings 2.
16. ye know what of the wise
prophet, The wrath of a King is as
so messengers of Death, Proph. 16. 14;
and whoso provoketh him to anger
shall run against his own soul, Proph.
16. 2. surely David had just cause
to be wroth with Shimei, for
though he had unjustly shed some
innocent blood, yet it ought not
to be had by a murderer to be im-
painted with it; and therefore
though David pardoned him,
yet God made that wrath which
David had so just a cause to
conceive, to become as Messen-

gers of death unto him ; and will not the Lord still make his own words good ? hath he said , *the wrath of a King is as Messengers of Death*, and shall it not be so ? think upon that of our Saviour , *Heaven and earth shall passe away, but my words shall not passe away*, Matth. 24. 35. no, not one jot, or tittle of it, but shall all be fulfilled, Matth. 5. 18. and therefore delight not to hear, be not ready to speare any evill of the King, for *a Bird whose the aire shall carry the voice, and that which hath wings shall tell the Caffe matter*, Eccles. 10. 20. Such were their care in those dayes , that poore durst not * openly speak evill of such the King. But see, strange wayes be. the Lord hath to bring this finall light, though it be never so straignt ; and strange wayes also he hath to bring it to punishment, even when the King hath * pardoned it.

* As is implied by forbidding it to be done in the thought or bed-chamber, in that Eccles. 10. 20.

* As in that instance of Shimei.

Questioned and Censured.

51

Well then, to conclude; let us all both of Clergy and Laity, be carefull to observe that counsell, and to practise that Duty commended to us by the Apostle, Fear God, Honour the King, 1 Pet. 2. 17. Render unto Caesar the things that are Caesars, and unto God the things that are Gods, saith our Saviour, Matth. 22. 21. Nay, we render not unto God the things that are Gods, unlesse for his sake we render unto Caesar the things that are Caesars; and therefore let Caesar have our honour and Reverence, yea though in every point perhaps he may not be such as we would have him to be. *Si Magistrorum vita jure reprehenditur, oportet ut eos subditum cum diligenter, venerentur,* Greg. Moral. lib. 25. cap. 22. for *Magistrorum* put *Magistratum*, and it will hold more strongly; of the life of the Magistrate de-

Disloyalty of Language

Serve justly to be blamed, yet
ought he by his Subjects, even
when he please them not, still to
be honoured. We justly cry out
upon the Papists for abolishing
the second, upon the Libertines
for nullifying the fourth; let us
take heed, we be not guilty of the
same sin in making void the fifth
commandement. Have there been
any mistakes in our Dread So-
veraign, as there is no man living
free from errours (and yet by
certain Relation of those that
have well observed him, he is a
Pattern of Piety to those that are
about him; but I say) have there
been any? are there yet any
why, yet do not thou faile like-
wise to do thy Duty; These
things belong to thee in this Bu-
half,

I. Pity him. Though we
may deceive our selves in our
own misapprehensions too

for who knows the Kings heart ? and the best construction that may be, we ought to make of every mans actions, much more of the Princes. But be it so, that there be indeed reall errors , yet thy duty is to pity him, not to revile him ; thou knowest not what strong temptations he hath to wrestle with, * *socium* * *Drus.*
quum priusquam ad locum ejus *Apoph.*
advenoris, ne judicato, said Rabbi lib. I.

Hillel. Censure not thy Brother (much leſſe thy Father) till thou hast stood in his place, and hast tryed the difficulties of his standing. * High places are * The ſeſſ slippery places, and were it not cretlets and diffi-
culties which in publique proceedings are innu-
merable and inevitable, they (meaning the multitude) have not ordinarily the judgement to consider, Hooker, ubi supra.

Dishonesty of Language

grosse inhumanity, if thou shouldest see a man wrestling with a Lyon, to addc unto his troubles by flinging dirc and stones at his face?

2. Help him with thy prayers. A heavy burthen there is upon the Kings shoulders; and for this cause, as *Salomon* did pray so earnestly in his own behalf, *1 King.* 3. 9. so did the Psalmist pen a prayer to be used by his Subjects in behalf of their King, *Psal. 72.* 1. and this by the Apostle is required of us all, that *Supplications, Prayers, Intercessions,* and giving of thanks be made for all men, for Kings and for all that are in Authority, that we may lead a quiet and peaceable life, in all godlinesse and honesty, *1 Tim. 2. 1, 2.* And did we pray for them as we should, we would be lesse inclinable to speak

speak evill of them. What,
 * out of the same mouth blessing * Iam. 3.
 and cursing? My Brethren, these
 things ought not so to be. IO.

3. Amend and reform thine own wayes. The Almighty doth suffer * Rulers sometimes to do amisse, and to be worse then they should, that so he may punish the iniquity of the Subjects. It is said, 2 Sam. 24. That the anger of the Lord sona regen. was kindled against Israel, and tium.Greg. He moved David to number the Moral. lib. people: this He, as it is expoun- ded, 1 Chron. 21. L. was Satan; and again, but Satan therein was but Gods instrument. The people had sinned; God was angry; that they may be punished, the King by divine permission is led into an error. To the like purpose ye read of King Zedekiah, 2 King. 24. 19, 20. Surely we have had by success- fion

Secun-
dum meri-
ta subdito-
rum tribu-
untur per-
sona regen-
tium.Greg.
Moral. lib.
25.cap.20.
ditorum
pro qualitas
tibus sub-
disponun-
tur acta re-
gentium.
ibid.

sion an happy continuance of severall gracious Princes, and for many yeers we have lived under them in much happinesse and prosperity not to be paralleld in other ages or by other nations. * But I am surun waxed fat and kicked; our long peace and great plenty hath begot abundance of pride, wantonnesse, excesse, security, and other abominable impieties: for these sins God hath a controversie with us, and through the anger of God upon us for these sins have we by no cause to belieue that some errors in Government may not have been committed for our punishment? Oh, therefore let us judge our selves; doth not speak evill of the King; let us not condemn our selves; nor contumiae the Lords Anointed. If there be any thing amiss in him,

Deut. 32.
15.

him; we have cause so suspect
it is through our own defaults,
and if there be any thing we
would desire should be re-
formed in him, it is to be done
by our Prayers, not by our
critisimons; by the amend-
ment and Reformation of our
own wayes, not by the male-
volence and bitterness of our
Tongues.

These things, Belov'dly belong
unto us. Let us * study to be Quiet. * I Thess.
4. II.

Those Duties that do concern our
lives; Let us not be Eagle-eyed
broad, especially above us, and
not discern what faults there are at
some; Let no evil words against
soveraign Authority upon any
other suspected or known errour
drop from thee, seeing by that ver-
e thou dost attract upon
thy Soule that very thing which
eagerly thou reprehendest,

Disloyalty of Language.

even the guilt of no light Transgression; for to speak bitterly and reproachfully of suprem authoritie it is a very unwarriable and unto lawfull thing. I know it is a hard matter to perswade people to the duty they like not, and I know do the oblique that was cast of old upon *Jeremie* the Prophet who he perswaded the people contrary to their liking to submit to the Government which God at the time had set over them; namely how that he weakened the bands of the men of war, that remained in the City, and the hands of all the people in speaking such words unto them *Jer. 38. 4.* But this, ye see, is the Doctrine which the Scripture teacheth; and had there been another way for a Christian to walk in, I would not at this time have commended this unto you. But this being the Truth, by so many evident Scriptures plainly confirmed

Questioned and Gensured.

59

firmed, God grant us all grace
willingly to hearken to it, and
carefully to practice it. Now un-
to this God, the giver of grace, one
in essence, three in persons, be
ascribed, all honour, and glory,
dominion, and Power, here and
every where, now and evermore;

A M E N.

12

A

23
Ecclesiastes 12:1-14

A Corollarie that was
not then delivered, but
now being now added.

* With
Shall it be so unlawfull to say to a this Con-
King, thou art wicked, that troversie
is; to smiten him with the indeed I
tongue; how is it much more medled
unlawfull to strike him with a not when
sword or bullet y rod to take up the Ser-
Arms against him? * The damn mon was
sequence is unavoidable, for as Preached,
victir words ouwardly expressed but obvi-
ousness of a higher nature when ous it is
such anger inwardly conceived to every
Man. §. 22. Rogare bloody basti mean unto
this of the hand sins of a deeper understand-
the then malevolent speaching and ing, than
vimer words of the tongue. Saint of necessi-
Psal/ did indeed confess hiserty this
con when in words he had done must fol-

Who can touch the Lords

sed the High Priest; but when
David by an injurious action had
wrongs King Saul, the ten-
faith, his heart smote him, as in-
timating a more then ordinary
measure of sorrow for what he
had done, 1 Sam. 24. 5, and worth
your noting it is, that David then
had but cut off a lap of the Kings
Robe, which a man would have
thought had been no great injury;
and if for this Davids heart smot
him, Oh! how would his heart
have ak't, how would it have
bled within him, if he had of-
fered any little violence to the
Kings person? And further it is
to be taken into consideration
that Saul at that time * was re-
jected from being King, & David
was chosen and anointed to be the
King in his stead; nay, and more
the hearts of the whole Kingdom
were with David, both of the
Country and of the Court too,

* 1 Sam. 15. 26.
† 1 Sam. 16. 12, 13.

Anoynted and be guiltlesse?

63

for the Text tells us, that * he * was accepted in the sight of all the people, and also in the sight of Saul's servants: and again, * all Israel * ibid. v. and Judah loved David, and yet 16. again, * his name was much set by; * ibid. v. so that we may justly say, That 30. not onely the representative body, but the whole Kingdom it self were with David. Now lay all these things together and see if there can possibly any fairer colour be imagined for rising up against any Prince then was here against Saul, so bad and eminent-
ly vicious was he, that he was rejected of God, &c (as we may justly * conceive) publikely known so to be, Another chosen & anoynted of God to succeed him, the hearts and votes of the whole Kingdom likewise following and applauding him, and yet so far this David from striking the King, that he doth not onely prohibit others 30.

* For,
known it
was that
David was
designed
to be his
successour
1 Sam. 25.

Who can touch the Lord?

* I Sam.
24. 6. &
26. 11.

* Numb.
16. 11.

* Numb.
26. 9.

others that would have done it
for him, and cry out, * the Lord
forbad that I should stretch forth my
hand against the Lord's anointed,
but also is wounded at the hand
for taking away so much as a
skirt of his garment from him.
Indeed it's true, company he had
about him for his defence, but
alwayes observe, he fled from the
King, and never made resistance.
Believe it, it is no little transgres-
sion seditiously to rise up against
supream and sovereign autho-
rity: do but observe the expres-
sion which the Holy Ghost uses
concerning the insurrection of
Korah, Dathan, and Abiram, again-
st Moses and Aaron, it was * against
the Lord; neither is it barely said
that they strove against the Lord
when they strove against Moses
and Aaron; but thus, * they strove
against Moses and Aaron when
they strove against the Lord, so
that

Anoynted and be guiltlesse?

63

that howsoever their pretence was against Moses and Aaron, yet the quarrell they had was against the Lord himself. And if God himself be resisted when Sovereign authority is opposed, well may we demand the question that David once proposed; *when* *we* *stretch forth* *his* *hand* *against* *the* *Lords* *Anoynted* and be guiltlesse? 1 Sam. 26. 9.

Oh that people then would suffer themselves yet at last to be undeceived, and would return to their duty and loyalty, departing from the society of Korah and his company, and striving as the men of * Israel and Judah after Absalons rebellion did, who could be foremost, nor with force of Arms, but with all humble submissions, to bring the King back to his house. A strange inclination there is in

as thou art
a glorio
love
beloued
abounding
best to
is exhort
-ing not
-is qd
or abund
-tum aris
-ed now
to rite
releas. He
-ing id

* 2 Sam.
19. 9, 41.

K peoples

* Such as openly reprove supposed disorders of state are taken for principall friends to the common benefit of all Hooker, *ubi supra.*

* And so now they cry out, the Children of God are persecuted.

people's hearts not only I think well, but also obtrusive to perfise in their good thoughts of them that seditionally oppose Authority. Look upon that Country, Aumb. 18. Korah and those rebellious Princes that were with him had not a few, but all the congregation on their side, ver. 1 and though the Lord made a noise nothing, and commanded them to open their mouth and twaddle up the Rebels and their mount and after that caused a fire to break out, that consumed two hundred and fifty more of the same crew; yet on the very next morrow all the Congregation against the children of Israel murmured against Moses and against Aaron laying, he have killed the people.

of the Lord v. Numb. 16. 41. so
strongly opinionated were they
concerning the worth of Korah
and his Complices but let it not
be so with us, let us not be like
unwilling obdurate Israelites; y
humble selfe errete, incident it is
to all mankind to err and be
deceived, but wilfully and despis-
ingly to persist in an errour, this
is Icarre *himatium*, I forbear to
mention to whom this belongs.

Neither let any man say, we
are not yet conuinced, and how
then shall we change our mindes
or alter our course? Why, doth
not that which hath been spoken,
convince thee of the unlawfu-
ness of disloyall words? and if
so, shouldest thou not but acknow-
ledge much more the sinfulness
of disloyall actions. But yet a little
more to further thy delivery out
of this snare, give me leave, Oh

Christian in a few words, to put the
a case unto thee, and do thou issue
but suffer thy self a while to be a
spectator or a stander by, that the
right may be the better discerned
by thee, and then let thy con-
science judge, whether there be
not evidence enough to convince
thee. Thus take it.

When thou shalt see two oppo-
site parties contending about
point of Christianity, one ad-
hering to the plain sense of the
word of God, wherein many
Scriptures like a cloud of wit-
nesses do unanimously agree; and the
other either wholly declin-
ing Scripture triall, or else by strange
interpretations and uncouth discon-
tinctions glossing upon it, to
make it speak according to their
opinion, which they have in the
minds before hand conceiv-
ing tell me whether it be not easie for
the people

thine to judge, whether of the two * Onely
is in the right. Surely in following *cavendum*
the * plain sence of the Scripture, est, ne figu-
when multitudes of severall pre- *rata m locu-*
ceptis do therein consent and *tionem ad-*
agree together, we cannot be de- *literam ac-*
ceived; but for humane interpre- *cipias, as*
cations, and uncouth distinctions Saint Au-
invented to avoid that which the *gust:*

plain sence in so many places re- *speaks,*
quireth of us, therein we cannot *de Do-*
not be deceived; and just thus *erin:*
stands the case, in this great con- *Christian:*
roversie of the Kingdom. *lib.3.ca. 5.*

On the one side, there is the for in Sa-
plain sence of holy Scripture, ex- *cramental*
indeed 'tis true, though many Scriptures do
concurre, yet the *magis* is not to be re-
ceived, both because other Scriptures shew
those speeches are figuratively to be under-
stood, and also because sometimes accord-
ing to the letter, not onely things absurd,
but also in nature impossible, in such
the speeches are injoyned.

pressed in many parts of divine
Writ both of the old and new
Testament; as for instance,
plain precept, My son, fear the
Lord and the King, and meddle
not with them that are given
to change, For their calamity shall rise
suddenly, and who knoweth the ris-
ing of them both? Pro. 24. 21.

22. Again, another as plain and
powerfull, I counsell thee to keep
the Kings commandement, and the
inregard of the oath of God, Be-
hasty to go out of his sight: And m-
is an evill thing, for he doth what-
soeuer pleaseth him, where the man
of a King is there is power, and who
may say unto him what doest thou?
Eccles. 8. 2, 3, 4. What need
mention that famous place, so
plain to be evaded, Let every man
be subject to the Higher powers: for
there is no power but of God. The
powers that be are ordained of God:
whosoever therefore resisteth i-

poma

Abhorred and be guiltye? 71

ever, refresh the ordinance of God: * As before they that resist shall receive between themselves damnation. Rom. 13. the man 1, 2. Lastly, to mention no and the more, submit your selves to every Magistracye of man for the Lord's sake, strake; be whether it be to the King as between the Mass, or unto Governores, as unto Kings him, that are sent by him. 1 Pet. person & 13, 14. In all these Scriptures His and many more that might be power &c. produced, obedience to Sovr such a high Authority is plainly and distinctly required, and in all on did this we know, God speaks; and the Jewes therefore we cannot be deceived use when

On the other side, they that they went forward for the taking up of Arms, about to stop the mouth and stifle the stone our comitee of all those Scriptures, and Saviour, to avoid the duty therein re for a good required, they bring strange glosses, work new-found distinctions, & far stone thee right expositours, but in all this not. Job. 10.

Man 33.

Who can touch the Lords.

Man speaketh, and the language
being contrary to the language
of the holy Ghost, which so often
and so expressly requires obedi-
ence, how is it possible if we
hearken thereunto, we shoul-
not erre and be grossly over-
taken? What was it that begat
so many absurd errors, and
grosse impieties among the Jews,
but the Rabbinicall interpreta-
tions, and Pharisaicall glosses
of their Doctors? Hereupon it is
that our Saviour * saith, they
made the commandement of God
none effect by their traditions; and
which of all the ten Command-
ments may not be made without
effect, if according to our own di-
phanties and pleasures, we may
have leave by limitations, ex-
emptions, and expositions, to
glosse upon it?

And therefore some thereto
will say,

Anoynted and be guidlyse?

70

who observing that the light
and evidence of these Scriptures
is too clear to be avoided, have
devised another way to walk,
affirming that though the Jewes
were thus bound to their Kings,
and had no remedy against them,
if they should prove Tyrants, yet
that it is otherwise with us, be-
cause of the difference that is be-
tween the Constitution of our
State & that of the Jewes, where-
in they conceive we are privi-
leged beyond the Jewes, as
reckoning that at the first erecti-
on of a Regall Government in
this Nation, there were some
Capitulations between the King
& the people, in the due perform-
ance whereof, if the King
should fail, it might be lawfull
for the people by force of Arms
to compell him therunto, but
herein I pray consider these
four things,

L

i If

I. If the Jewes had do futh
Priviledges, how comes it to
evpasse that we shoulde have
any? were the Contrivers of
our Government wiser than
the Almighty that Comin-
duced such? Indeed it is true
the Jewes desired an hereditary
Kingly Government; how-
ever, yet it is evident that the
Almighty had a purpose be-
fore hand to settle them in
to a Monarchy. The pro-
mise was long before made
unto Abraham, & King sol-
ni tunc autem ille, which promise
was principally to be fulfilled
in their food; and therefore
though the people desired in
asking a King, yet it cannot
be contredicted that the Al-
mighty in bringing this low
purpose to passe, would
make in the lesser but finall
them (for what if some did
not

*Gen. 17.
6.

not believe? * shall their unbelief make the faith of God without effect? Rom. 3. 3.) or that he would neglect in that government which himself framed, to make such provision as might best secure the honour of his own name, the purity of his worship, and the safety of his people from the tyranny of back-sliding Princes; surely, if the Lord in his wisdom had foreseen such a power in the people to have been the best means to prevent the mischiefs that might have befallen that nation, it cannot be conceived, he would have withheld, or have kept it from them; and if he saw it not to be good for

* Jacob used unwarrantable means in obtaining the blessing; yet so far much as the Lord had before hand purposed that Jacob should have it, it was established upon him in ample manner as

All men he had not sinned in obtaining of it,

*Whoso can touch the Lords
them, why should we think
it to be good for us?*

2. The Precepts in Scripture requiring obedience unto Magistrates do not concern the *Jewes* only, but the *Gentiles* also, and those nations most eminently that were under the *Roman Empire*, whereof our progenitors were a part; for even then when the Apostle gave that charge that every soul should be subject to the Higher Power, meaning thereby the *Roman Emperor*, even then was the Nation subject to the dominion of the *Romans*, so that we who were of the *Gentiles* can herein challenge no privilege above the *Jewes*.

3. Where shall this constitution of our State be found where is any record kept of it? nay, what probability is there

there that there was ever any such thing in being? what likelyhood is there that an elevated Conquerour with the sword in his hand should stoop to make Conditions with a poor conquered people? certainty of Histories higher then the *Roman* dominion we have none, and they were Conquerours. After them came the *Saxons*, Conquerours too, & seven Kingdoms here they erected: at length the King of the *west-Saxons* subdued all the rest, and by Conquest made himself absolute Monarch over the whole land. At last (to say nothing of the *Danes*) came *william* of *Normandie*, and that (though pretending a Title, yet) by Conquest too, and still he bears the stile of a Conquerour to this day;

and such an absolute Conquerour did he shew himself, even over our very Laws, that he made the Laws themselves to learn another language, speaking in the *Anglo*-tongue before, but ever since in the *French* dialect. Some immunitiess and privileges were afterwards by some of his Successours granted to their Subjects, but a power to take up Arms against themselves did never any of them grant. Indeed if both Houses in their full number had unanimously agreed touching the reall being of such a Constitution ; it would have caused some doubt in the hearts even of those who of themselves had little inclination to believe it : but now when we see the Houses in this Cause deserted by the greatest part of

And will not he grieve us?

72

in of their own Members, what
can we imagine, but that by
their departing, they dis-
avow the thought of such a
Constitution?

If there were any such
Constitution of our State,
why should it now be put in
execution, when His Majesty
had promised, and that with
so many solemn Vowes, to
maintain our Religion, and to
preserve both our Laws and
Liberties? Nay, if there were
any such ~~first~~ Constitution
of the State, doth either it,
or any Law of necessity en-
able a wilfull heady Partie
under pretence of opposing
or innovating, by tyranny and
assistance of a foreign Power,
to change the ~~now~~ Consti-
tution of the State, and to in-
troduce a foreign Govern-
ment? If ~~he~~ himself were
alive

alive again, he would abominate such a use of liberty taken up for a cloke of maliciousnesse. This was the sin of the *Israelites*, not simply the desire of a King, but the affectation of a novel Government, * like unto other Nations. Neither will the disorderly change of a Government that is not absolutely cvill, by any faire pretences be excused, especially when it hath been long continued and confirmed by oath. The *Gibeonites* by an oath of the *Israelites*, and by long cohabiting with the *Israelites* were woven in among them, as it were incorporated, and become a part of their politie. Saul in his burning zeal to the children of *Israel* would have cut them off, and destroyed this politie. * In his zeal to the children

* 1 Sam.

8. 5.

* 2 Sam.

21. 2.

children of Israel and Judah, the Text saith it was for the wealth of the Gibonites would greatly have enriched the Kingdom, and the possession of Israel by their suzerainty would have been much enlarged. A faire pretence and a shew of singular zeal here is; but God is angry, and Saul's posterity pay dear for it. And are not we all likewise bound by oath? we all have sworn Allegiance to the King, and the King himself hath sworn too, to maintain the present Government. And how then can it be safe (whatever strange deal may be pretended) contrary to oath to demolish this Government, though the Kingdom by the sacrilegious usurpation and alienation of Church-lands thereupon ensuing, may be much enriched?

M Whether

Whether therefore we look
upon the King, or whether
we look upon the Kings op-
ponents; there is no need that
this Constitution (if any such
thing there be) should now
be put in execution. If we
look on the King, he vowed
to preserve our Religion, Laws,
and Liberties; if we look on
the Kings Opponents, there is
nothing can justly enable
them to change that Govern-
ment that is not absolutely
evill, and wherin Christian
Souls may undoubtedly be sa-
ved; and why then is the
Sword unsheathed against
him, to whom properly it
belongs to bear the sword? If
happiness here, and heaven
hereafter may be had without
the sword, to whom may we
think shall all these rivers of
Christian blood now shed, be
imputed

imputed at that great and dreadfull day? See then, is not here enough to convince us of the unlawfulness of bearing Arms against our lawfull Sovereign? The Scripture doth by the mouth of many witnesses, most plainly forbid it; there is nothing but strained interpretations, and an imagina-
tive Constitution left to warrant it. And are not these poor and weak grounds for a Christian to venture his soul upon?

Yet one thing more there is, whereat many I know do stumble, and that is, the multitude of so many judicious and godly men that walk that way; and surely this must needs be acknowledged to be the principall part of the unfeevy judgement that is upon us at this day, the strange division that is among us, and that so great a number of able men

otherwise learned and pious
should have, in this particular at
least, the spirit of error powred
upon them. And yet this is not
the first time that the like judg-
ment hath been inflicted upon
the Church of God. Never were
the Church of the *Times* after
David's dayes in better condition
for religion then in the time of
good King *Josiah*, and yet we see
what a strange error they ran
into, in the warre with *Pharaoh*
Necho King of Egypt. In an
hour they were, for God did ad-
vise them to the contrary. Nor
ther may we thinke that a blis-
fulness of such consequence as
war with so mighty a nation was
undertaken of the Kings own
head; The whole Councell of
State, no doubt, did concure
with him in it, not a Prophet or
Prophetesse (which yet in times
of like nature was usuall at other
times)

times so much as once contending; surely. *Nec* the their Envoy, the text tell us, did dissuade them, speaking unto them from the mouth of God. 2. Chro. 33. 22. It is not impossible for a multitude even of religious men to be Ishamites; and I suppose to any rational man it will seem more probable, that a part of the Church of England, yea, the greatest part, may be suffered to erre for a few years; rather then the whole Church of God all the world over for 1500. yeers, which yet in some cases by some men, we know, is affirmed. Nay, to come nearer the point, do but consider in the business of Korah, what numbers they were, and how eminent for religion they were; that were in this transgression of mutiny and sedition; besides those that were swallows'd up of the earth, there were no

* And these two hundred and fifty drew after them.

Who can touch the Lord? less than * two hundred and fifty consumed by fire; such was their number: & for their eminency the Text tells us, that they were famous in the congregation; Nay, it is doubled, that we might take the more notice of it, men of renown. Numb. 16. 2. and if we look on Numb. 25. 9. we shall finde the Holy Ghost speaking of some of them with an Emphasis. This is that Darhan and Abiram which were famous in the Congregation; and for what were they so famous and renowned? Was it not for their Religion and Piety that is, for the externall shew of it at least? do not the words of the Congregation intimate so much unto us, calling them Gods People, when they murmured against Moses and Aaron saying, ye have killed the People of the Lord? well, as many as they were, and as famously

pious

pious as they were, they were in
a foul fault, and in ~~tevorem~~^{teverem} for
all future Ages, they received a
fearefull punishment. I write not
this to cast an aspersion upon
Religion, better it were my pen
should cleave to my fingers, but
partly to warne us, That the con-
cise of our religion draw us not in-
to the like transgression (for pride
and self-conceit, as appears in the
same^{*} instance, Numb. 16. 3. are
principall actors in sedition and
Rebellion) and partly to shew
how little cause we have to be told
swayed even by religious men and Aaron,
sides, there being in them no they took
of infallibility, though they be never too much
so famous for the profession of upon
them.

And therefore if we have been
deceived, let us yet return to our
way again. It is good counsell
given by Elephaz, Job. 15. 31. Let
him that is deceived trust in va-
nity;

* 'Twas
so with
Dathan
and *Abi-*
ram, their
cause was
bad, but
their con-
fidence
was won-
derfull
and that
even unto
death.

Num. 26.
27. ver.
Exodus.
26. 52.

2013 that which is our error
let it not be out of confidence, the
which is our sin, let it not be
stepted as the principall part
our sincority, Let us not pretene
that we take up Arms for
Lord Jesus Christ; he is natu-
rally thus to be defendod, hee
buked Peter for drawing his
sword in his defence, and added
further a generall commination
all they that take the sword, mean-
ing against the Magistrate, i/for
penish with the sword, Matth. 5. And certainly if we look over
Histories, we shall finde the course
of things to have been agreeable
to this commination; even in
ages. Unnecessary. Warres ha-
seldome good successse, especiall
those that are taken up by sub-
iects against their Sovereigns.
They may prosper for a while
but the end is seldome blessed.
See what examples the Scriptur

it selfe doth furnish us withall.
The Sodomites rebelled against
Chedorlaomer and were taken cap-
tive; Gen. 14. Zedekiah rebelled
against Nebuchadnezzar and be-
持 many other miseries, * Had
his eyes put out. The confusion
of Korzh and his associates was
mentioned before. And did not
Salomon likewise come to a
disfull end? Did it go well with
Sheba or * Adonijah? had
there peace? The * Galonites
and Gildians that among the leues
were so rebellious against the
Emperours, how many
thousands of them came to ra-
rely death and among the
some of them being at their
execution, Pilate came upon them
and mingled their blood with
sacrifice, Luk. 13. 7. And
leues universally, when uni-
versally they * rebelled against
the Romans, they were wholly
ruined.

Whom can touch the Lord
ruined and the Nation rooted out
and scattered all the world over.
Nay, there is a worse thing yet
behinds, the Apostle tells us that
they * who do false dominion and
such evil of degrees (having
* murmers and complainings
that is, ambitiously factions
* separating themselves from
thee there doth further describe
them) their doome is to abide
in the gain-saying of Core, that
strates be it, they imitate him in their fin
not himselfe and they shall partake im
diately by him in the condemnation
of God him selfe. And yet once againe to descend on
self-scrup, low as to words and speeches, such
as Moses and Israels did but question with
and Aaron were, yet
they that rise up against them involve them
selves in Korahs sin, and draw upon themselves
Korahs punishment, as in this place
the Apostle appears.

* *Iude v. 8.*

11.

* *vers. 16.*

* *vers. 19.*

* Though all Magi-
strates be is, they imitate him in their fin
not himselfe and they shall partake im
diately by him in the condemnation
of God him selfe. And yet once againe to descend on
self-scrup, low as to words and speeches, such
as Moses and Israels did but question with
and Aaron were, yet
they that rise up against them involve them
selves in Korahs sin, and draw upon themselves
Korahs punishment, as in this place
the Apostle appears.

innoyed and be guidlyffe?

91

themselves how King ~~Sam~~^{Sal} could save them, and therupon
united to bring presents unto
him, and this very thing was im-
puted unto them as a heinous
transgression, and themselves re-
puted for it no better then the
Children of Belial. 1 Sam. 10. 27.

But on the other side, see what
blessings God hath in store for
those, who in all lawfull things
yield obedience to those that are
over them. The fiftth Commandme.

* Ephes.

6. 2.

It is a Commandement with
promise; the blessing of long life
promised to them that keep it:

and the Preacher tells us, that
those keepe the commandemente

* Eccles.

8. 5.

speaking of the Kings com-
mandement) shall feel no evill thing. A
most notable example of Gods
singular favour towards them
that are obedient in this kinde,

we may see in the Rehabites.

* Jer. 35.

Thus saith the Lord of Hostes, the 18, 19.

N 2

God

Who can touch the Lord's
 God of Israel, Because ye have obeyed
 the Commandement of Jonadab
 your father, and kept all his precepts
 and done according to all that he
 hath commanded you, therefore shall
 I say the Lord of hosts the God of
 Israel, Jonadab the son of Rechab
 shall not want a man to stand before
 me for ever, that is, his posterity
 shall never be cut off; such a lion
 bears the Lord to them that are
 obedient to their Superior.
 Observe likewise the reward of
 obedience upon those famous
 Princes of Israel Caleb and Joshua.
 A rebellious mutinie and sedition
 is raised against Moses and Aaron
 by ten of the Spies that were
 sent to search the land of Canaan,
 the relation of this mutinie we
 finde in the book of Numb.

* In the latter end of the Chapter. 13. & 14. The ten Spies brought up an ill report upon the land * cap. 13. And thereupon all the congregation of Israel murmured again.

against Moses and Aaron, cap. 14.
ver. 2. Such is the mischief of a
dangerous report, when once it
is raised, it infecteth thousands:
and such is the simplicity of
the credulous multitude, every
false report of a few seditious
spirits is enough to put them into
a rebellion against their Magi-
strates; all the congregation mur-
mured against Moses and Aar-
on. And they said one to an-
other, ver. 4. Let us make a Cap-
tain, and let us return into Egypt.
And when they were dissuaded
from this seditious course, they
were ready with cruelty to mur-
mur their brethren that advised
them to a more peaceable & duti-
full carriage, * The Congregation
bade stone them with stones ver. 10.

* Sheba
did but
blow a
Trumpet
upon a
slender
pretence,
and all
Israel for-
sook their
good
King Da-
vid, and
followed
the ring-
leader of a
rebellion,
2 Sam. 20.

I, 2.

* That is, they spake one to another, that
they should stone Joshua and Caleb.

Hence the lively Character of
cursed sedition; now Captains
lead them, & a merciless thralldom
with all those that dare gain-say
or oppose them; yet though
be done never so sweetly with
most friendly advice; and most
Christian Counsell for their own
good! In the relation of this
mischiefe it is said of *Caleb*, that
he had another spirit with him, vers. 24.
He was not like to this sedition
company; for he scolded the people
before Moses, cap. 13. 30. And
when he saw their Rebellion, he
rent his clothes, and spake so ill the
company to dislodge them, though
it were to the hazard of his life,
cap. 14. 5. 7. &c. Now behold the
reward both of the one and of
the other. All the seditious mult-
itude are excluded, and *Caleb*
only with *Joshua*, who joyned
with him, are admitted into the
Land of Canaan: And yet that is
not

not all, it was no little comfort
and happiness, besidem all this
was Gales, that the Lord was so
graciously pleased to honour him
with that high title of being his
servant, & with that singular com-
mendation of having another
spirit i Bot my servant Gales had
another spirit with him & hee fel-
loued me full y blynt wylt living man
the land, where is he he went, and his
ynd shall passe off i v. 24. These were
Caleb and Joshua (for that which is
spoken of one, is to be understood
of both, as appears, Numbers 4.6,
p. 8. 32. 1 2.) thus I say, wth they
swaded, for their, princiwal,
purer, and dutifull behaviour to
words, their superiors, I will
make but one instance more, and
this is the Children of those sedi-
coun parents, that wto kept out
of the Land of Canaan, they saw
no warning by the example of
their Fathers, promised better
obedience

obedience unto Joshua their Governor, saying, All that thou commandest us we will do, and whither soever thou sendest us we will go. Josh. 1. 16. And was not their reward laudable? their Enemies were vanquished, and themselves brought unto and settled in that good Land, out of which their Fathers for their mutiny had been excluded.

See then, here is life and death, blessing and cursing, good and evil; let us choose life, that we may continue to live in the good Land which God hath given to our Fathers, and that in the end our Soules may be received into the Land of everlasting life; we cannot but confess, that we may justly say, It was better with us in the time of our obedience then now it is; there was more safety to our persons, more security to our Estates, more peace to him

that abode

that

that went out, and to him that came in, yea more comfort in our souls, Gods publike worship more duly celebrated and duties of charity between man and man more Christianly exercised.

Why then should we not * re- * Redice turn to our former condition? *prævarica-*

* Turn ye unto me, saith the Lord of Hostes, and I will turn unto you, saith the Lord of Hostes. Let us return 8

to our obedience which God requires, and then we may hope the Lord the God of Peace, will again settle us in Peace here; and preferre us hereafter to everlasting Peace. To this great and glorious Lord God, the God of Peace, be glory in the Church by Christ Jesus, throughout all Ages world without end, A M E N.

Zeck. i. 3.

F I N I S.

S. J. Dillingham, Laramie.

名媛集

